

TERMS—ONE DOLLAR A YEAR.

THE African Repository

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NOVEMBER, 1872.

[No. 11.]

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THE AMERICAN COLONIZATION SOCIETY expects to dispatch an expedition for Liberia on the 1st of November, 1872. To industrious and worthy people of color, the Society will give passage and subsistence on the voyage—made in about forty days—and support for the first six months after landing. Single adult persons get ten acres, and families twenty-five acres of land. These are all gifts—never to be repaid. Those wishing to remove to Liberia should make application, addressed to Rev. William McLain, D. D., Financial Secretary, or to William Coppinger, Corresponding Secretary of the American Colonization Society, Washington, D. C.

THE AFRICAN REPOSITORY,

Published on the first of every month, is the official organ of THE AMERICAN COLONIZATION SOCIETY. It is intended to be a record of the Society's proceedings, and of the movements made in all parts of the world for the civilization and evangelization of Africa. It is sent without charge, when requested, to the Officers of the Society and of its Auxiliaries, to Life Members, and to Annual Contributors of ten dollars and upwards to the funds of this Society. To subscribers it is supplied at One Dollar per annum, payable in advance. Remittances for it may be made to the address of the Financial or the Corresponding Secretary of the Society.

T H E

African Repository.

VOL. XLVIII.] WASHINGTON, NOVEMBER, 1872.

[No. 11.]

From the Methodist Quarterly Review.

THE NATIVES OF WESTERN AFRICA.

BY THEODORE DWIGHT, ESQ.

The erroneous impressions which prevail in the civilized world respecting the condition of the negro race in Africa are discreditable to the intelligence of the age. The people of the United States are doubly blamable for their false views on this subject, because we owe debts to that portion of our fellow-men for ages of wrongs inflicted on them for our benefit, and because, with ample means within our reach for correcting our erroneous opinions, we generally neglect them, and still persist in denying to negroes those intellectual faculties and moral qualities which the Creator has bestowed on the entire human family. With the books of recent travelers in Africa in their hands, it may well be wondered at that even our most intelligent and humane writers have not yet appealed to the testimony of Bowen, Livingstone, and Barth to prove that millions of pagan negroes, in different parts of that continent, have been for ages in the practice of some of the most important arts of life, dwelling in comfort and generally at peace; while many other millions have been raised to a considerable degree of civilization by Mohammedism, and long existed in powerful independent States, under various changes, it is true, but perhaps not so many or great as those through which the principal nations of "civilized Europe" passed during the same periods.

To refer to but one portion of the vast regions of Africa inhabited by the black race, namely, that extending along the southern border of the Great Desert, we find there, between the tenth and twentieth degrees of north latitude, five or six kingdoms, most of which have been in existence several centuries, and some a thousand years, mostly under the influence of Mohammedan institutions. These are everywhere similar, so far as they prevail, establishing fixed laws, customs, arts, and learning; and, although abounding in errors and evils on

the one side, embracing benefits on the other which are not enjoyed by such portions of the negro race as remain in paganism. The Koran, as is well known, has copied from the Hebrew Scriptures many of the attributes of God and the doctrines of morality, with certain just views of the nature, capacities, duties, and destiny of man; and these are so faithfully taught, that they are conspicuous in the writings of many of the numerous authors in Mohammedan countries, and often displayed, in a more or less satisfactory degree, in the characters and lives of those educated in them.

Want of space in these pages must necessarily limit our remarks to very narrow bounds, and we shall therefore be unable to present many details which would interest the reader, and can give only a few facts relating to Mohammedan learning, its nature, institutions, and results. This forms an essential part of the Moslem system, and has long been in operation on large families of the negro race, and moulded them after the civilized model of the Arabs and Moors. It favors, nay requires, as a fundamental principle, the free and universal reading and study of their sacred book; and, instead of withholding it from the people, under penalties of death and perdition, it establishes schools for all classes, primarily to teach its languages and doctrines. Extracts from the Koran form the earliest reading lessons of children, and the commentaries and other works founded upon it furnish the principal subjects of the advanced studies.

As this has always been the practice, it may not seem strange that learning flourished among the Moors in Spain during the "Dark Ages of Europe." Readers who have neglected Africa may not be prepared to believe that schools of different grades have existed for centuries in various interior negro countries, and under the provisions of law, in which even the poor are educated at the public expense, and in which the deserving are carried on many years through long courses of regular instruction. Nor is this system always confined to the Arabic language, or to the works of Arabian writers. A number of native languages have been reduced to writing, books have been translated from the Arabic, and original works have been written in them. Schools also have been kept, in which native languages are taught. Indeed, one of the most gratifying evidences has thus been furnished of the favorable influences exerted by the unrestricted use, as well as the general diffusion, of the knowledge of letters; while the truth is not less certain, because hitherto unknown, that large portions of the African continent lie open to the access of Christian influences through channels thus prepared by education.

These and other facts which we shall not stop to mention,

make it appear wonderful, indeed, that the African race should be judged by us only from that small and unfortunate portion of it found in the Western continent. Where is the excuse for looking only at ten millions, more or less, of slaves and descendants of slaves in America, and entirely neglecting to inquire into the condition and character, the history and capacities, of the hundred or more millions of negroes in their native country, who have had some opportunity to show what they are capable of? It is now time for public attention in the United States to be directed to Africa, and an attentive perusal of the most recent travels will afford the reader the details of many things which we can only cursorily mention in this article, while earlier publications will be found to afford confirmation of some of the most important facts. It certainly will bring more compunction to the hearts of the humane among us, to learn that the race which we have been accustomed to despise, as well as to ill-treat, still lie under a load of evils perpetuated by the prejudices prevailing even among many of the most enlightened Christians; and it will be surprising to be told, that among the victims of the slave-trade among us have been men of learning and pure and exalted characters.

About a hundred years ago a report reached England that a young African slave in Maryland, named Job-ben-Solomon, was able to write Arabic, and appeared to be well-educated and well-bred. Measures were taken to secure his release, and he was sent to England, where he assisted Sir Hans Sloane in translating Arabic, and acquired a character of the highest kind for intelligence, judgment, morality, and kindness of heart. He was sent up the Gambia river to Bundu, where he was received with the warmest welcome, and the truth of his story was fully proved, he being the son of the hereditary Prince of that part of the country. Several other Africans have been known at different periods, in different parts of America, somewhat resembling Job-ben-Solomon in acquirements; but, unfortunately, no full account of any of them has ever been published. The writer has made many efforts to remedy this defect, and has obtained some information from a few individuals. But there were insuperable difficulties in the way in slave countries, arising from the jealousies of masters and other causes, which quite discouraged a gentleman who made exertions in the South some years since, and compelled him to abandon the undertaking in despair, although he had resided in Africa, and had both the taste and the ability necessary to success. The writer has found a few native Africans in the North, of whom only three were able to write, and only one had opportunity to give him long personal interviews.

"Prince," or "Abder-Rahman," he saw once in New York,

about the year 1830; from "Moro," or "Omar-ben-Sayeed," long living in Fayetteville, N. C., he procured a sketch of his life in Arabic; and from "Old Paul," or "Lahmen Kibby," he obtained a great amount of most interesting information. That venerable old man was liberated in 1835, after being about forty years a slave in South Carolina, Alabama, and other southern States, and spent about a year in New York, under the care of the Colonization Society, while waiting for a vessel to take him back to his native country. The writer held numerous and prolonged interviews with him, and found him deeply interested in making his communications concerning his native country and people, as well as his own history, for the purpose of having them published for the information of Americans. He often said, "There are good men in America, but all are very ignorant of Africa. Write down what I tell you exactly as I say it, and be careful to distinguish between what I have seen and what I have only heard other people speak of. They may have made some mistakes; but if you put down exactly what I say, by and by, when good men go to Africa, they will say, *Paul told the truth.*"

The writer has since arranged and written out the voluminous notes which he took from the lips of the old man, (some of them in stenography,) and has added many extracts from travelers and others, all confirmatory of his statements, but has never found an opportunity to publish them. It appears that his aged informant was in possession of many facts still unknown even to the most learned of America and Europe, which the most bold and enterprising travelers have failed to discover, though risking life, and even losing it, in the attempt. Three or four pages on the subject, published in 1836 in the proceedings of the American Lyceum, attracted attention in Europe, and led the Paris Geographical Society to make repeated applications for more information; and Dr. Latham quoted them as one of the only three authorities on the Serenely language in his learned paper presented to the British Scientific Association. Dr. Koëlle, missionary of the Church Missionary Society, has since given a brief vocabulary of that language, (Paul's native tongue,) but without any particular information of the people. They are one of the negro families before alluded to, which are intermingled, without being amalgamated, over extensive regions in Nigritia, partly Mohammedan and partly Pagan.

His native country is Footah, peopled by several races, all governed by the Foolahs. This is the most western of the seven or eight separate and independent states or kingdoms, lying in a remarkably regular series, and in a straight line along the southern boundary of the Great Desert, or Zahara,

from Senegambia to Nubia and Abyssinia. These have been visited by that learned and energetic traveler, Dr. Barth, whose three octavo volumes contain a vast amount of information concerning those fertile and populous regions, their history and condition, so materially affected by the influence of Mohammedism, which has prevailed in some of them for a thousand years. Why is it that ignorance of those countries still prevails among us? Why is the kingdom of Footah still so unknown, though only about three hundred miles distant from the Atlantic coast, and since the English and French have had trading posts on the Gambia and the Senegal for two hundred years? Because, as the Rev. Mr. Poole mentions in a late work, foreigners are still afraid to leave the rivers' side, having a dread of the wild beasts and savage men who are supposed to threaten death to every intruder who may venture to pass through the forests and swamps, which were long ravaged by slave-hunters, who sent their human victims to America. The Gambia and Senegal rise in the high grounds in the southern parts of Footah, and flow through much of its territory northward, and then turn west, to make their way through the low and hot district just mentioned to the Coast. Only their lower waters are navigable, and only Park, Caillé, the Landers, and a few other travelers, have ever gone beyond the heads of navigation when in search of Timbuctoo or the Niger; and the Rev. William Fox, the English Wesleyan missionary, who endeavored to establish a mission in Bundu about eighteen years ago. None of all these ever saw anything of Footah except the extreme northern portion; and all were ignorant of the numerous languages and dialects of the various tribes through which they passed. Neither has any white man ever crossed the boundary of that first of the Mohammedan negro states, from Sierra Leone or Liberia, which lie below the Gambia. Mr. Seymour, a mulatto man of education and enterprise, originally from Hartford, went on foot from Monrovia to near the southern confines of Footah, and found a varied, rich, and populous country, with numerous towns and villages, immense fields of rice, cotton, corn, vegetables, etc.; the people industrious and hospitable, manufacturing their cloths and iron, with regular fairs for the purchase and sale of numerous articles of domestic and foreign production. As one evidence of the erroneous impressions common in the world respecting the habits of Africans, it may be mentioned that in that region, as in Yoruba, (a country fifteen hundred miles distant from it,) the women not only sweep their houses frequently, but carry the dust outside of the gates of the towns.

"Old Paul" was born in the southern part of Footah, and in his early childhood used to bring water in a calabash to his

mother from the Cabah, one of the head streams of the Jolibah. He afterwards lived in the cities of Kebbe, or Kibby, and Bundu, where he spent many years in studying under different masters. On several occasions he accompanied caravans and armies on mercantile and military expeditions into adjacent and more distant countries, and his accounts of these abound in details of great novelty and interest. The same may be said of his communications on the history, customs, arts, religions, learning, languages, books, schools, teachers, travelers, productions, trade, etc., of the mixed people among whom he lived. In respect to its varied population, his country resembles the unexplored regions before mentioned, lying between it and the sea-coast; but as Footah is a Mohammedan country, the religion of the false prophet affords a bond of union strong enough to hold the heterogeneous multitude under one government, and generally in the peaceful enjoyment of the laws, arts, and learning which belong to a Mohammedan community, being provided for by the Koran and claimed by its believers. When we bear in mind that the chief attributes of God and some of the principles of morality were copied into that book from the Hebrew Scriptures, we may realize something of the difference between Mohammedan and Pagan countries in Africa. One great advantage of the former consists in the use of letters. Arabic is taught in schools wherever the priests can find pupils; and such is their proselyting spirit, or rather (as we may truly say of many of them) their humane desire to diffuse the faith in which they conscientiously believe, that they are sometimes seen in Liberia, Sierra Leone, and other places far from their homes, teaching children to write the Arabic characters on the sand.

Paul was a schoolmaster in Footah, after pursuing a long course of preparatory studies, and said that he had an aunt who was much more learned than himself, and eminent for her superior acquirements and for her skill in teaching. Schools, he said, were generally established through the country, provision being made by law for educating children of all classes, the poor being taught gratuitously. All the details of the system he was ready to give in answer to inquiries, including the methods, rules, books, etc. The books, of course, were all in manuscript; and what has seemed difficult of belief, even by well-informed persons in our country, several native African languages were written in Arabic characters. He gave a catalogue of about thirty books in his own mother tongue, (the Sereculy or Serrawolly,) with some account of their nature and contents.

In consequence of these interesting communications, applications have been repeatedly made by the writer for specimens

of negro writings; and he received from President Benson and ex-President Roberts several manuscripts of considerable length, written with neatness, uniformity, and elegance, which excite admiration. The compositions are originals, having been written at Monrovia, at the request of those distinguished gentlemen, by accomplished negro Mohammedan travelers on visits there from the interior. They have been translated by the Rev. Dr. Bird, of Hartford, and contain evidence of a sincere religious zeal in the writers, who address their solemn appeals to the unknown stranger who had requested a written communication from them, presuming, as it appears, that he was not a Moslem, and was, therefore, ignorant of his Maker, his obligations to him, and the importance of knowing and serving him.

The following interesting account we copy from the Rev. William Fox's *History of the Wesleyan Missions in Western Africa*, page 462. It relates incidents of his journey to Footah-Bundu, where he attempted to establish a mission. That is the part of the country where "Old Paul" completed his education. On arriving at Jumé, he says it is a Serrawolly (or Sereculy) town, "somewhat noted as being the residence of a Marraboo priest, named Kabba, who has scholars from different parts of the country. He was busy with his pupils, but immediately came to give us a hearty welcome, and soon after he sent me three fowls. Here our guide gave a history of our proceedings from Kanipe to this place. After he had done, the priest commenced a prayer for us; the people, with their hands upon their foreheads, as on former occasions, saying, at the end of every sentence, 'Amín! amín!'"

On the next day, which was Sunday, Mr. Fox says, "The priest was busy all the day, so that I had not an opportunity of speaking to him until the evening, when I presented him with a handsomely bound Arabic Testament, and held a lengthy conversation with him on the subject of experimental religion, in the presence of a large congregation."

"The next day," continues the narrator, "we rose early, and went to the priest to procure a guide. . . . Soon after the interview I accompanied the Mohammedan scribe to see his brother, who was sick, at whose request I prayed. . . . This place is one of the strongholds of the Mohammedan creed. . . . A little before five P. M., the guide being ready, I immediately mounted, and we were in the act of starting; but the priest thought proper to give us his blessing, which he did by taking hold of my hands while on horseback, and saying something which I did not understand; but the people around us were all attention, and they stood with both their hands open, as if they expected something to fall from the clouds at

the close of the ceremony; and, as before, they all said, *Amín! amín!* We now proceeded, upward of one hundred inhabitants—men, women, and children—following us, sometimes completely surrounding my horse, wishing me to shake hands with them. I did so until I was tired, and ultimately was obliged to gallop off."

The following passages from the Arabic manuscripts above referred to will interest the reader. They are extracts from Dr. Bird's translation of an Arabic manuscript, written in Monrovia, by a negro from the interior, at the request of President Benson, of Liberia, for a gentleman in New York. The manuscript begins, like the chapters of the Koran and all common Arab writings, with these words: "In the name of God, the compassionate, the merciful," and adds: "May God bless our lord Mohammed, his prophet, and guard him and his disciples, and give him peace abundantly." Then follow several pages on "the Origin of Man," in which the creative power and the wisdom and benevolence of God are magnified; after which the writer proceeds thus:

"And God said, 'O children of Adam, when you arrive at the age of ten you are bordering on the years of men and women, and you will be expected to attend prayers and preaching, and bear testimony, and not fear the Day of Judgment. You will be tempted by men, who will say, Pursue the ways of sin and disobedience and forgetfulness of what I, the Merciful, have enjoined upon you times without number. O man of thirty years, reckon not yourself a little child, but a man grown. Attend to your fasts, your prayers, day and night; and, if you continue thus day and night, you will be reckoned among the excellent of men, being, in secret and before the world, the same. Son of Adam, if you have come to forty years, you have attained your full strength. The marks of full age bear witness to this; your vigor is ripe, your mind is mature; what you have learned is written well on your memory. Guard against wine and the indulgence of impurity. And then, thou son of fifty years, thou knowest the advantages thy love to the faith hath procured thee. It has brought thee into the society of the great, and it has pleased Him who is the possessor of all excellency and power. Thou son of sixty years, from the decline of your strength your passions are cooled. Look at your noon of life, and judge how far your life and death are in your power; and, if you have not given up your hope in the world of God's prophet, (may God bless him!) you will have established for yourself a good household in these sixty years. O ye who heed not what shall come upon you, take care how you put any one in partnership with God; for this is a dangerous sin, like that of the

spilling of blood. O thou son of seventy years, estimate not yourself from the length of your past life, but from the nearness of your death. O thou man of ninety, death is coming upon you with power; but there is no pain in Paradise. O man of a hundred, worn out with a hundred cares, thou who hast challenged to thyself the age of Noah, peace be on thee! Alas! alas! how wilt thou meet thy reward and thy Rewarder? The Most High has brought your stewardship to a close, according to the word of the Lord, who thus testifies to every man who has a heart and an ear: O ye old men, remember that the seed, after it has sprouted forth and before the harvest, dies. O ye young people, how many that began life have been removed before growing up? Where are Charon and his host? They have perished. Where are Shadad-ibn-Aad and his host? They have perished. Where are Pharaoh, the accursed, and his host? They have perished. Where are Nimrod, son of Canaan, and his host? Where are the sons and daughters, fathers and mothers, of the past idolaters? All perished. Where are your own fathers and mothers, ancient and modern? They also have all perished; and be assured that your end will be the same as theirs."

This passage in the manuscript is followed by several pages of fabulous names and dates, professing to be historical, and extravagant accounts of animals, the heavenly bodies, etc., in which mystical numbers are connected with childish errors and impossible events in great confusion. It would seem as if the author had endeavored to write on different subjects of which he once had read or heard, but, being far from his books, remembered correctly only the religious doctrines, which had made a clearer impression on his mind.

The following are extracts from the translation of a manuscript received from ex-President Roberts. This also is written with great elegance and correctness, the proper names being in red ink, and the points carefully marked. This manuscript occupies sixteen letter-sheet pages; the other eighteen.

"In the name of God, most merciful and gracious, may God bless our lord Mohammed.

"Thanks be to God, who is worthy of all gratitude and praise, the forgiver of sins, the possessor of the throne of glory, who created all things by himself, who created death and life, and created the earth and the heavens, and made all creatures in heaven and in the earth; who made the race of man from water; then he made the blood, the heart, and the bones; then he spread the flesh upon the bones; then he added the tendons. Then said God, (be he exalted,) who created you from the ground and from water, that we might show and confirm through mercy what we wish to every generation. . . . O ye

people, know ye that God is merciful toward you; but that coming day will be terrible to the unbelievers, who live not as though there were a God, nor as if we were going to return to him. . . . O ye people, fear God and serve your Lord. Do your good works before the dissolution of death. . . . That day, God has said, nothing will profit you but a pure heart. . . . Beware, yea beware, lest you hear the truth without repenting, and thus debase yourself. If you are asleep, be aroused; if you are ignorant, make inquiry; if you are forgetful, refresh your memory; for here are the learned, ready to instruct you; and said he, on whom be peace, seek after knowledge."

He then commences a long and solemn appeal to the unknown person in whose name he had been requested to send something in writing, and whom he appears to have supposed to be ignorant of the first principles of religion, but for whom he feels an affectionate regard.

"O my brother's son, do not join yourself with Satan, for Satan is your enemy, as God, the exalted, has said—for Satan is your enemy; and will you make partnership with your enemy? . . . O my brother's son, let not the affairs of this life draw away your affections. Follow not the wind; do not deceive yourself; but be prepared, before sickness, or poverty, or old age engross your attention. God, the exalted, says, O man! who has set you against your Lord, who created, shaped, and adjusted you, and put you together in the form that pleased him? God, the exalted, says that the life of this world is of very little profit in the world to come."

From the Monrovia.

THE CAFFRES OF SOUTH AFRICA.

BY REV. R. BAUR.

It is difficult to estimate the population of Baziya, as, of course, no census is taken here as in civilized countries, but I think that about 4,000 persons are living within the circuit of ten miles around this station. The Caffres are physically a strong and well-formed race, the men generally of middle stature, occasionally tall, very seldom short; the women, for the most part, are slender, though there are some exceptions also. They lead a life free from care, and easily raise the necessaries of life in superfluity, by tillage of the earth, and their herds of cattle yield them milk, which, by the by, they do not drink fresh, but after it has turned sour, (*amasi*.)

Fights and brawls occur amongst them, but, upon the whole, they treat each other with courtesy and hospitality. They are frequently hospitable to Europeans also, though, of

course, these latter usually pay for their entertainment when journeying through Caffraria. Beggars, as a class, are unknown; still they are always eager for presents, and particularly tobacco. But they do not resent a refusal, provided it is not given in an offensive manner. The best way is to turn off their demand with a joke, which they always know how to appreciate.

They are not inclined to drinking; Caffre-beer is their ordinary beverage, and this, being weak, will not intoxicate, unless it is drunk in great quantity. I have very rarely seen a Caffre in such a state of helpless intoxication, as that in which one often sees white people in our own cities.

They are very fond of dancing. Properly speaking, according to our notions, these exercises cannot be called dances, for they move backward and forward, in rank and file, like soldiers, sometimes marching along slowly, then again leaping in parallel lines, so that at a distance their movements resemble the long, rolling waves of the sea. The men have it all to themselves, whilst the women keep up a slow movement in a circle around them. The whole is accompanied by a disagreeable and monotonous singing. To us such dancing would appear extremely tedious, but it possesses indescribable charms to them. This dancing is performed generally by day, in the open air; yet they practice it also in their huts, and you can occasionally hear their clapping of hands and singing at a great distance.

The land is beautiful and fertile, and well watered by streams that have their sources in the Draken Mountains, or spurs of the same. From the sea-coast to the Draken Mountains the country is divided into terraces, each higher than the other, as you recede from the Coast. The plateau on which our station is situated is the further inland and most elevated. The distance from us to the real Draken Mountains is a little upwards of twenty miles. The greater number of these terraces or plateaus, are fringed on the south and southwest with forest, but the Draken Mountains are bare of trees on the summit, though verdant with grass, and abounding in high, rugged rocks and dreadful, steep precipices and ravines.

Our Caffres are independent of the English government of the Colony, and acknowledge allegiance to none but their own chiefs. Nevertheless the English Government exercises a decided influence over them, and this influence is becoming more and more dominant. For more than a year a so-called "magistrate," i. e., an *envoy* of the Government, has his residence near our Chief Ngangelizwe. He is appointed with special reference to the political interests of the Colony. He is charged with the duty of maintaining peace between the

different tribes, and acting as mediator between Europeans and Caffres.

Hardly a trace of religion is found among the wild Caffres, though of superstition there is no lack. The god whom they serve is their cattle, horses, oxen, and sheep. Their women are not as much oppressed as in some heathen nations, where they are mere slaves, doing all the work, whilst the men indulge in idleness; for here men can frequently be seen at work in fields with their women. Only the fetching of water and wood from the forests is left to the women; and it is amazing to see what heavy burdens they carry on their heads.

Of the product of the soil, they raise maize, Caffre-corn, and pumpkins. They also plant a species of sugar-cane, which they love to chew. Sheeps' wool has become a leading article of trade. Here and there may be found large and handsome flocks of merino sheep. The only game in the forests is the antelope and a few partridges. In winter cranes sometimes make their appearance. It is not yet known what the mineral resources of the country are. Fourteen miles from here we have discovered coal, and near by saltpetre and soda; but the chieftains are very watchful in preventing search, for they are well aware that they would no longer remain masters of their territory if Europeans were to discover such treasures in it.

THE SOURCES OF THE NILE.

LETTER FROM DR. LIVINGSTONE.

The following are extracts from a letter received by J. Bevan Braithwaite, Esq., of London, from the celebrated African explorer, and published in the *Times*:

"MANYEMA COUNTRY, (say 180 miles west of Ujiji.)

"November, 1870.

"MY DEAR FRIEND BEVAN: Want of paper leads me to cut a leaf out of my Bombay check-book, in order to give you and our friends some information. If you have received previous letters, you will readily take this as the thread of my story, that I am trying to follow down the central line of drainage of the Great Nile Valley, a great lacustrine river, which I name Webb's Lualaba, an extant specimen of those which in pre-historic times abounded in Africa, and whose beds are still known in the south as 'Melapo,' in the north as 'Wadys,' both words meaning the same thing—river channels, in which no water ever now flows. The third line of drainage lies west of this, and is formed by two large rivers, each having the

same native name of Lualaba. An English epithet seemed necessary, so I have named them by anticipation after Sir Bartle Frere and Mr. Young. These two Lualabas unite and form a large lake, which I am feign to call Lake Lincoln. Looking back southwards from Lake Lincoln to the watershed, we have a remarkable mound, from which four gushing fountains rise, each the source of a large river, though not more than ten miles apart. Two on the northern side become Bartle Frere's and Young's great rivers. Two on the south side form the Liambai, or Upper Zambesi—the larger one, at which a man cannot be seen across, I name after Lord Palmerston; the lesser, which, lower down, becomes the Kafue, I call, after my old friend and fellow-traveler, Oswell. You know that Sir Bartle Frere abolished slavery in Upper India, Scinde, or Scindiah. Lord Palmerston worked for many a long year unweariedly to stop the slave-trade, and Mr. Lincoln, by signing the amendment of the United States Constitution, gave freedom to 4,000,000 slaves. We live too near the events in which these three good men acted to appreciate the greatness of their work. Palmerston and Lincoln are no longer among us; but in giving all the honor in my power, I desire to place, as it were, my poor little garland of love on their tombs. It is almost premature to make use of their names before I reach the mound, but I have heard of it when 200 miles distant on the southwest; again when 180 miles from it on the southeast and east; again when 150 miles distant from it on the northeast; and now on the north-northeast many intelligent Arabs, who have visited the spot and had their wonder excited as much as the natives, give substantially the same information. It is probably the locality of the fountains mentioned to Herodotus by the Secretary of Minerva in the city of Saïs, in Egypt, "Fountains which it was impossible to fathom, and from which half the water flowed north to Egypt, the other half south to Inner Ethiopia." . . . Had I known all the hunger, hardship, toil, and time required, I might have preferred a straight waistcoat to undertaking the task; but, having taken it in hand, I could not bear to be beaten by difficulties. I had to feel my way, and every step of my way, and was generally groping in the dark; for who cared where the rivers ran? My plan was to come across the head of Lake Nyassa, examine the watershed, and in two years begin a benevolent mission on the slope back again to the sea. Had I left at the end of two years, I could have given little more light than the Portuguese, who, in three slaving visits to Casembe, inquired for slaves and heard of nothing else.

"I asked about the waters till almost afraid of being set down

as afflicted with hydrocephalus, and many a weary foot I trod ere I gained a clear idea of the ancient problem of the drainage. The watershed is in latitude 10 to 12 degrees south. Thence the springs of the Nile do unquestionably arise. The length of the watershed from west to east is between 700 and 800 miles. This is where Ptolemy put it, and the mountains on it—only about 7,000 feet above the sea—are his Mountains of the Moon. I feel a little thankful to old Nile for so hiding his big head as to leave all so-called theoretical discoverers out in the cold. . . . The little river that comes out of the Victoria Nyanza, less by a full half than the Shire out of Nyassa, would not account for the Nile. Webb's Lualaba, from 4,000 to 8,000 yards wide, and always deep; and, again, Young's Lualaba, of equally large proportions, would give an abundant supply of water for inundations, and for the enormous evaporation of a river almost without affluents, for a distance in latitude and longitude of about 3,000 miles. . . . Mine is a rediscovery of what sunk into oblivion about 2,000 years ago. This is all I can, in common modesty, claim. One line of drainage was unknown even to Ptolemy—that is mine, until it be found that the ancient explorers, from whom Ptolemy collected his geography, knew it before I did. A map of the Ethiopian gold mines is the oldest in the world, and of the time of Sethos II. It may have it. I am thankful to a kind Providence for enabling me to do what may reflect honor on my children, if not on my country. It is not without anxious care that I have stuck to my work with John Bullish tenacity. The only thing I could feel sure of, in the absence of all letters, save a few three-year olds in 1869, was this: that you and all my friends would approve my doing well whatever I did. The discovery is somewhat akin to that of the Northwest Passage, but in this we have what emperors, kings, philosophers, all the great minds of antiquity, longed to know, and longed in vain. . . . In addition to the almost innumerable fountains whence flows the famous river, . . . if I should find anything to confirm the precious old documents, the Scriptures of Truth, I would feel my toil well rewarded. These are my day dreams; the reality reveals sore perplexity."

"Postscript, to a letter written long ago in Manyema, the 8th of January, 1872."

"In the inclosure you will find a full account of my affairs. . . . I am now anxious on another matter—the plan which I am about to advance of removing one of the English settlements of the West Coast, by voluntary emigration of the Christians, to a healthy spot on this side of the Continent. When I say English settlement, I don't mean a settlement of

English people, but one of those establishments in the West which have fulfilled their end. The settlements referred to have fully accomplished the ends of their establishment in the total suppression of the slave-trade wherever their influence extended. Colonel Ord's valuable report fully confirms this, and he said that this was proved by the suppression being as complete where they were, though unvisited by men-of-war, as in parts to which these ships habitually resorted. Now, the slave-trade is as rife on the East Coast as ever it was on the West, and we have none of the moral influence which Christian establishments carry along with them. . . . Were they directed to come from our own settlements to Mombas, which is ours already, they would bring the moral element, which in the Moslem inhabitants is dormant, and ultimately frown down the mean duplicity which now enables our Banian British subjects to carry on, by their money, all the slave-trade that is carried on. The only additional expense to what is now incurred would be the passages of officials in men-of-war. The success of missions in the West is unquestionable, and the cessation of the slave-trade all around the settlements is worth all the expense which has been borne by the Government and Missionary Societies. Let us have these instruments here. Wherever English missionaries are established, traders are welcomed and protected. . . . We need native Christians to diffuse morality."

From the (Monrovia) Republican.

FIFTEENTH ANNIVERSARY OF THE UNION MECHANICS' SOCIETY.

Democratic Governments happily, such as ours, recognize no distinctions of race or clan; no man among us is born to nobility. With us there are no royal roads to honor and fame; each one, well acting the part assigned him in this world's great field of battle, has in his own hands the making of his own fortune. We practically recognize the saying, *una quisque sua fortuna faber est*—every man is the maker of his own fortune.

Nothing has more practically demonstrated this to our public than the pride and zeal with which the last anniversary of the Mechanics' Society was celebrated, and the heart-felt appreciation with which our entire community seemed to have engaged in it.

At 12 o'clock on Monday, July 29, by previous invitation, the members of the "Union Mechanics' Society" and a large number of mechanics, (not members of the Society,) together with President Roberts, Secretaries Johnson and Dennis, and Attorney General Davis, and other gentlemen, invited guests,

met in the Society's Hall: Vice-President Bloom presiding. After attending to the prescribed business of annual meetings and re-electing all the officers of last year, the procession, under the Society's marshal, Captain R. J. Clark, proceeded, headed by martial music, to the M. E. church. The devotional exercises were conducted by Mr. Roger Fuller, the Society's Chaplain, according to the following programme: 1st, singing; 2d, reading the Scripture, by Rev. H. E. Fuller; 3d, prayer, by Chaplain Roger Fuller; 4th, introductory remarks, by Henry Cooper, Esq.; 5th, reading the Constitution, by T. G. Fuller, Esq.; and the annual oration was delivered by Mr. L. R. Leone, Secretary to the Society. We had hoped to have this address to publish, as was voted by the Society, and afterwards earnestly urged by President Roberts, but circumstances force it to await our next issue. The Society, after the exercises at church, took a march around town.

The luncheon came off in the lower part of the M. E. Seminary building. The regular toasts, as ordered by the Vice-President of the Society, Mr. A. Bloom, (President Hilton being absent,) and announced by toast-master T. G. Fuller, were "President J. J. Roberts, of the Republic of Liberia, and an honorary member of the Union Mechanics' Society of Monrovia." To which President Roberts replied in a speech as full of earnestness and energy as we have ever known him to make.

Next in order was a toast to W. H. Lynch, editor of the *Republican*. Editor Lynch acknowledged the appreciation shown to his profession. He thought that now, judging from what he saw in foreign papers of strikes and contentions for wages and higher prices, though the Republican movements of the Society were based on no such ideas, yet he liked the honor brought to labor by the honorable and decent manner in which so many honest men had come out to give, by this day's fête, tangible demonstrations of the idea that to work is to obey a command of God.

Then came a kind and gracious acknowledgment of the presence of the oldest of the few surviving first settlers of Liberia, who is also a mechanic—Mr. Jonas Carey. Mr. Carey responded in language and reminiscences fitting to bestir in every patriotic Liberian his utmost patriotism. He expressed fervently the appreciation of the Society and company for President Roberts, and proposed as his concluding words—"God bless President Roberts and the Society." Attorney General W. M. Davis, by request of President Roberts, replied, making a most eloquent acknowledgment of the esteem the country and the Government held for so venerable a citizen as Mr. Carey.

Secretary H. R. W. Johnson made, in response to a toast to him, a most urgent and instructive speech, touching upon mechanics, their influence and power in any community, their imperative duty to render all their trades honorable and respectable. He urged, as the basis upon which to build the honor and dignity of the trades, honesty, sobriety, and industry.

Treasurer Henry Cooper responded to a compliment proposed to him in his usual prompt and influential manner. He was the chief of the committee in the getting up of the luncheon. Much praise belongs to him and his assistant committee-man, Mr. Bacchus Mathews.

Rev. Henry E. Fuller responded to the compliment proposed to him as first President of the Society. The Rev. gentleman gave a brief but very instructive account of the progress of the institution, from its first organization until that day. He went back, with much earnestness, to the days when, in concurrence with Thomas Roe, Rev. B. R. Wilson, and B. V. R. James, he took a hand in inaugurating the Society.

Mr. Thomas Smith made some most reasonable and practical remarks on the duty of mechanics to themselves, and the duty of masters to apprentices, and apprentices to their masters.

Many of the mechanics, not regular members of the institution, made remarks expressive of their grateful feelings at the recognition extended them by the institution.

From the (Monrovia) Republican.

A WALK TO THE FARM.

MR. EDITOR: The sun is up, and the morning air is fresh and balmy, as it comes bearing the perfume of the many blossoms that have just opened on forest tree and farm tree, inviting us to the rural duties that await us.

But before arriving at the farm we must tell, or rather remind you, of some of the spontaneous fruits that one meets in the woods, in the short walk of a mile, giving an idea of the productiveness of the country.

The red "peach" first obtrudes itself upon one's path. We know not why this fruit should be called a peach. The plant may resemble the peach family, but the fruit looks like a huge strawberry, with small seeds arranged in a juicy pulp. This "peach" is sweetish. The other peach, which is really a peach and larger, is acid, having its kernel divided into three or four parts.

The wild cherry is frequently met, with its fruit growing in thick clusters around trunk and limb. This fruit improves

rapidly by cultivation, although requiring some time to get acclimated when transplanted suddenly from the thick shade of the woods into the sunshine. One finds here several species of wild yam; one from which the ordinary cultivated yam of the country sprang. We have eaten this yam, and can pronounce it *good*. Another kind, strange to say, produces its fruit *out of the ground on the vines*. The fruit is flatish round, and looks somewhat like an "Irish potato." Of this species there are two individuals: one has larger fruit than the other, and is not bitter, as the smaller is. Ex-President Warner tells us that he knows when the larger kind was frequently eaten in this part of the country.

The wild fig is abundant in this distance of a mile, the fruit growing thickly around trunk and limb, after the manner of our cherry. This fruit, too, improves by cultivation. Then, there is the well-known pine-apple, which grows very large and sweet when cultivated.

It is scarcely necessary to say how abundant is the "malagatta pepper," called in the English market "guinea grains." There is also the wild grape. The bunches are large, but the fruit is small, one-seeded, has a tough skin, and little juice; cultivation, doubtless, would do much for it.

Just here we have come across what appears to be a *dwarf palm-tree*; it has five bunches of nuts, growing at a distance of only two feet from the ground. We have been told that this is a distinct species of palm, growing abundantly in the Bassa country. We would be glad to know if this is a fact.

Passing rapidly over some others of the wild fruits known to our school-boys under the familiar names of *rough, skin-plum, tree, mealy-apple, yellow-hull, persimmon, &c.*, we come to the coffee, for this also grows wild in our woods. While every one rushes so eagerly into the cultivation of the large berry coffee, perhaps few or none are paying any attention to the very small berry coffee that grows wild on our rocky capes and headlands. The plant is of a smaller habit, has a smaller leaf, and can be dwarfed more successfully than the larger coffee. The leaf is about the size of the leaf of the sweet orange, but thicker. The flowers, which are very small, do not open their petals so wide as those of the ordinary coffee, and the berry is inclosed in only *one hull*—a tender, purple, pulpy skin. It has no parchment hull. The berry is scarcely one-third the size of the ordinary coffee. Professor Freeman believes this is the same coffee that he was told in America would bring a much higher price than the other coffee. The berry, when gathered from the tree, is sweetish, and retains this sweetish taste when dried. The fruit *falls* from the tree soon after ripening—which is not the case of the other coffee

—and, if not gathered in time, it would be lost or injured. The cleaning of the coffee from the hull, or pulp, would be a very easy matter. We are now drying some of this coffee, with a view of testing its quality.

But we have arrived at the farm. Our farm is a small *coffee* farm. The trees are planted in rows, crossing at right angles, and are regularly pruned, keeping them all at the same height. But here, as in other places, there is some inattention to the rules of economy. Here are many arrow-root plants, growing at will on the top of the ground. We found that it would not pay to sell arrow-root at five cents a pound, and so we ceased to cultivate it. But it will pay to *eat* arrow-root at five cents a pound. Many of us pay from eight to ten cents a pound for foreign wheaten flour, much of which—without the addition of butter, and milk, and eggs, and sugar, and what not—is not too palatable. We have seen better biscuits made out of arrow-root than can be made out of one-half of the lifeless wheaten flour brought to the country. If one does not prefer all arrow-root, let him take a mixture of arrow-root and wheat. It is true, science tells us that starch-producing articles contain carbon and heat, and do not have that muscle-forming property that wheat has. But we see that the natives of the tropics, and elsewhere, as in China, Japan, India, Africa, and the islands of the sea subsist, to a very great extent, on starch-producing food, on rice, and yam, and cassada, and potato, and eddoe; and the natives here in Africa have more muscle than those of us that eat much wheat. The increase and the gratification of wants tend to civilization; but we know no principle of civilization or economy which teaches one to sell flour at five cents, and buy it at ten cents. J.

AUGUST 17, 1872.

From the (Monrovia) Republican.

SUGAR MAKING ON THE ST. PAUL'S.

MR. EDITOR: As whatever appertains to the development of the resources of the country cannot but be interesting, and perhaps useful to the community at large, I therefore send you an extract from a letter from an old and long-tried friend of Liberia, Dr. James Hall, that I have been permitted to see, who writes thus:

"Having just arrived from my customary trip from the West Indies, and having little to do or to engage my attention, and retaining ever my interest in Liberia, although I can no longer subserve its interests or that of the Society, I avail myself of this month's mail to open upon you.

"One thing I wish to call your attention to, and will go back

a little in history for the application. Years ago, Mr. Crozer, of Philadelphia, proposed at our annual meeting to keep in your store a general assortment of sugar-mills on sale to emigrants, from a hand to horse, ox, and steam-power. I opposed it, on the ground that cane should only be manufactured by the most powerful mills, thereby securing all the saccharine matter, say eighty or eighty-five per cent., instead of thirty, forty, and sixty by smaller mills. Now, I find that in all the West India Islands the *emancipated* are coming into this measure. I then urged upon the Society to establish a first-class mill on the upper end of Bushrod Island, or a point most easily reached by all, with all modern improvements to make the *best* and the *most* sugar, molasses, and rum from the cane; to purchase the cane for cash at its worth per one hundred pounds, or ton, or manufacture on toll—having carefully ascertained the actual cost of manufacture, and consequent value of the cane, reference had to quality—then every man on the St. Paul's, or near, or on its tributaries, could at once realize the full value of his cane.

"When a mill gets eighty or eighty-five per cent. out of cane, the item of transportation amounts to little more than that of its proceeds, or not any more, packages included.

"Sir Benjamin Pine, Governor of Antigua, St. Kitts, Montsenar, and others, have not only recommended such a course, but raised companies in England to carry it out, establishing sugar factories at central localities in the different Islands, so that the poor colored laborers shall not be at the mercy of the rich planters, who fix the rate of wages at a minimum, and doing all they can to keep them poor, and consequently unable to make their own sugar: small mills being proportionally expensive.

"Sir Thomas Peter Grant, of Jamaica, where I spent last winter, is also trying to introduce the same system there, breaking up the small mills, now over three thousand, in the Island.

"As your river people are so set upon raising cane instead of coffee, cannot something be done in this way? Could not the Government buy out some one of those mills, and convert it into a toll-mill, or purchase cane at its fair value?

"The trouble to me of writing this page on this subject, and you of reading it, is little, if nothing can be done; but the idea is worth keeping alive until a better time comes, if not advisable now."

The ideas above advanced by Dr. Hall, together with the practical experience of those Englishmen referred to, and who are actuated by a spirit of true philanthropy rather than that

of selfishness, are in consonance with those of many of our larger sugar planters on the St. Paul's river.

It is sorrowful, on going up the river and beholding the cane flourishing on its banks, in all the exuberance of this climate, which is so well calculated for its growth, to listen to the complaints of the planter, who is unable to obtain the requisite machinery to get his cane off, thereby losing the results of his labor, or, after working wearily a whole season, only to be able to get part of it off, and leave, perhaps, half or two-thirds in the field to rot. But as this continues from year to year, the result is very discouraging, and many of our most enterprising men have given up the idea entirely.

It is the old story of labor without capital. As yet we have no crushing monopolies, such as exist in the West Indies and other places, neither have we the necessary capital to enable us "to reap what we have sown." However, this is in a measure gradually being overcome, and we hail with pleasure "the iron pony," or small steam locomotive engine, of moderate power, which our esteemed friend, Jesse Sharp, was the first to introduce in this country, and which has done so much to encourage others, and stimulate the cultivation of the sugar-cane. "The pony" is within the reach of men of moderate means, and for years to come will answer every practical purpose. From two to three thousand pounds a day can easily be made, with one of them attached to a small mill with the proper appliances, the whole establishment of which can be procured at a cost of from \$3,000 to \$3,500 delivered here. This expense, however, is not altogether necessary at present, as we have a number of iron mills, with kettles, &c., to which a pony of from five to eight horse-power can be attached. These engines can be procured from England, delivered here at a cost of from \$1,500 to \$1,800, and at a much less price for "cash in advance."

This idea strikes us as more practical and beneficial to the community at large, under the existing circumstances, than that of the larger mills, which we have not the necessary capital to work. We have at present two of the smaller ones in operation, which work well and give ample satisfaction; half a dozen more, established at different points along the banks of the river, would answer our purpose for several years to come, and would enable us to accumulate the necessary capital to operate with on a larger scale. The absence of roads and the expense of conveying the cane a long distance is very great; and, for the present, the river is our great highway. This we hope soon to see altered, and nothing will facilitate it more than the establishing of large farms on the banks of the river, which will compel the planters to bring into use

their back lands; and ways and means too will soon be found to reach them.

We thank Dr. Hall for the interest he still continues to manifest for this "our infant Republic," and hope that his life may yet be spared to witness the carrying out of this as well as many other of his important suggestions. D.

DEATH OF TWO VENERABLE BAPTISTS.

The Baptist Church in Liberia has recently lost by death two of its most venerable and respectable members and preachers. The Rev. Moore Worrell, who, besides preaching very often in this city, was permanently located in Congo Town, (South Beach,) had scarce departed this life, in the green old age of sixty-seven, when the news comes to us of the death of E. Vaughn, who was assisting Rev. Mr. Herndon in the Little Bassa Country. On the 2d of August the Rev. Henry Underwood, aged eighty-three, departed this life. Mr. Underwood had charge of a church at Virginia. He had also, for many years, preached frequently to congregations in this city. Mr. Underwood was also a member of the Mechanics' Society, which fraternity interred him with the honors of the Association. So pass the fathers!

THE LATE WILLIAM DOUGLASS, OF CARYSBURG.—We have been awaiting for some one to put us into possession of data for constructing a fitting obituary on this valuable man, but no one has done so. Mr. Douglass, as all who were acquainted with him know, was a firm, industrious, and honest man, no less than a most valuable citizen. He was, at the time of his death, Superintendent of Carysburg, a position he had held successively under different Administrations. By his death the Republic generally—and Carysburg particularly—has sustained a great loss. Mr. Douglass accidentally fell from a tree and broke his spine, and died a few days afterward.—*The Republican*.

NEW SCHOOLS AT MONROVIA.

The undersigned begs leave to inform the public that he will open a day school in Monrovia on the third Monday of August, under the patronage of the Presbyterian Mission.

A. B. KING.

We understand that Mr. Dennis C. Ferguson has also opened a school in Clay-Ashland, under the same auspices.

The Trinity Protestant Episcopal School, Monrovia, W. M.

Richards, Principal, Miss Sarah Barclay, Assistant, is now open for the accommodation of pupils from all parts of the country. The interior and river settlements will do well to avail themselves of the advantages it affords. **COURSE OF STUDIES.**—*First Year:* Bible Exposition, Christian Doctrine, Geography, Grammar, Arithmetic, Sacred and Profane History, Declamation. *Second Year:* Bible Exposition, Christian Doctrine, Arithmetic, Latin Grammar, Greek Grammar, Hygiene, and Vocal Music. *Third Year:* Bible Exposition, Christian Doctrine, Algebra, Latin Reader, Greek Grammar and Testament, Natural and Moral Philosophy, and Vocal Music. *Fourth Year:* Bible Exposition, Christian Doctrine, Greek Grammar and Testament, Cæsar, Virgil, Hebrew, and Composition.

The Methodist Mission here has reopened, under the tuition of Mrs. Mary L. Timberlake, eldest daughter of the late Bishop Burns. The school closed upon the marriage of Miss Fannie Johnson.—*Ibid.*

From the August (Liberia) Lone Star.

COMMERCIAL.

Whatever may be thought in local or foreign circles about the general condition of Liberia—whatever opinions may be hazarded therein with regard to the slow progress which is made by her in the extensive, alluring, and lucrative walks of many of the most generally pursued industries of the civilized nations of the world, a close observer cannot fail to discern that the gradual development and rapid growth of her mercantile interests render all such remarks or opinions inapplicable, at least to her commercial advancement. Had we purposed, or did our space permit us to enter at present fully into this matter, we would soon convince our readers of the truth of this observation; but we intend adverting at another period to this subject, when we shall give it due attention. We could not refrain, however, from at once making a passing allusion to what seems to us to promise to be unquestionably, at no distant day, a principal channel—one of the great sources of wealth and influence to this country. Confirmative of this idea, we have before the mind's eye the prosperous and thriving establishments of certain mercantile gentlemen; some of long standing, and others which have sprung up within, comparatively speaking, very recent years, and their daily increasing wealth and prosperity, with their mercantile ramifications far and near. Among these we may mention the old, familiar, and prosperous firm of Messrs. McGill Brothers, which since the death of Dr. Samuel Ford McGill has been successfully

and satisfactorily conducted by his two sons here at Monrovia, Messrs. J. & R. McGill, two young gentlemen who manifest a fair talent for commercial business, and must, by a continually affable and judicious course of conduct, retain, if not augment, that patronage and good-will so readily and heartily accorded to the firm during the life of their father. Again, there are the wealthy and prosperous establishments of D. B. Warner, Esq.; Gabriel Moore & Son; Messrs. Sherman & Dimery; Henry Cooper, Esq.; W. F. Nelson, Esq., (Mayor of Monrovia;) G. Creswick, Esq.; C. Woerman & Co., of Hamburg; and Muller & Co. These are all flourishing establishments here, to which we refer as our leading mercantile houses, and in support of our opinion concerning the commercial advancement which Liberia has made, is making, and bids fair to continue to be making for years, much to the substantial wealth and prosperity of the country.

It is well-known that most of the establishments above-named deal with many of the principal commercial houses of the first and various markets of the world; that year after year the exports of the produce of the country are considerably increasing in quantity, and frequently in variety; and that additions and improvements are being almost constantly made by some one or another of these merchants to his establishment, to meet the increasing demands for accommodation for his trade. We may instance the recent importation of several cranes, among which were two for W. F. Nelson, Esq., and one for Messrs. Sherman & Dimery. Also the considerable additions which have been made to the store of G. Creswick, Esq., supplemented by the importation of an iron bridge to be extended to the verge of the river's bank, and which is intended to be shortly erected. Again, there is the large warehouse which is being builded by Henry Cooper, Esq., and the fine wharf accommodation of W. F. Nelson, Esq., as well as the splendid fitting up of his store, which is furnished now with a commodious glass case and other attractive decorations, and also a fine plate-glass counter, all of which may be taken as undoubted evidences of their business, respectively, being both profitable and lucrative. What Liberia wants in a capital sense, therefore, are men of energy, enterprise, and capital to draw out her vast resources, especially when considered from a commercial point of view; and a population, skilled in mechanical and agricultural pursuits, acting in harmony with these. These desiderata, in conjunction with the present improvements, cannot fail to elevate the country, and procure for Liberia substantial influence among the civilized nations of the world.

From the August (Liberia) Lone Star.

AGRICULTURE.

The past few months have found our farmers busily engaged in the cutting and grinding of sugar-cane, and the manufacturing of sugar. Most of the steam-engines up the St. Paul's river have consequently been actively employed, and the verdant banks of the river have been a scene of lively industry. Some sixty thousand pounds of sugar are to be shipped, we understand, by Mr. Sharp, shortly. Mr. Washington, Messrs. Dunbar & D'Coursey, Mr. Cooper, and Mr. Roe, are also making fair crops; and last, but not least, Mr. W. Spencer Anderson, although recent embarrassments precluded him from giving his wonted attention to his estate, still bids fair, we understand, to make it furnish the market with a creditable return in sugar. Besides these there is a considerable quantity of sugar manufactured by various small farmers up the river, who employ hand or cattle-power in the making of their sugar. This prospect of the state of agriculture is refreshing. There is no other source of wealth and independence to this country so permanent and substantial as that arising from the cultivation of the land. Thousands of acres lie here waste, because of the scarcity of skilled labor to convert these vast, neglected tracts of land into fertile fields, yielding happiness and plenty to hundreds of wanting families. Let us encourage, then, as we have before said, the increase of population by every means in our power, and especially by means of *immigration*. Liberia stands in need of skilled labor to develop her real wealth, and make known her vast resources.

It is to be regretted, we may here observe, that our class of small farmers do not, to a greater extent than at present, cultivate the sugar-cane and coffee. With regard to the growing of the sugar-cane, the difficulty of procuring the grinding of their canes before, because of the few steam-engines in the country, was a reason, the truth and force of which could not but be admitted; but that reason vanishes now before the large addition which has been made to steam facilities for that purpose on the St. Paul's. There are at present no less than seven steam-engines in various sugar-making establishments up the river; and we venture to affirm that if the energetic and enterprising among our class of small farmers devoted more of their agricultural skill to an extended cultivation of the sugar-cane and coffee also, their laudable efforts would be appreciated and rewarded, and they would likely then find no serious difficulty either in having their cane ground and sugar manufactured at some of the steam manufactories nearest to their respective neighborhoods.

LIBERIA PRESBYTERIAN MISSION.

Monrovia, —; Kentucky, —; Harrisburgh, Mr. Simon Harrison, licentiate preacher; Near Harrisburgh, Alexander High School, Mr. Alfred King, teacher; Robertsport, Mr. Robert M. Deputie, licentiate preacher; Samsonville, Mr. Philip Fluinore, licentiate preacher; Marshall, Rev. Thomas E. Dillon; Near Marshall, Rev. John M. Deputie; Sinou, Rev. James M. Priest; Settra Kroo, —; *in transitu*, Rev. Amos Herring; Mr. D. C. Ferguson, teacher.

The names of the Rev. H. W. Erskine and Mr. W. McDonogh do not appear in the above list of laborers. The former was compromised in the late political troubles of Liberia, and was suspended from the ministry by the Presbytery of West Africa. The latter has not for some time engaged in missionary labors as a teacher, and, at the instance of the Presbytery, he is regarded as no longer connected with the Board. The Rev. A. Herring, agreeably to the advice of the Presbytery, would probably remove from Monrovia to Bassa, to take charge of a new church to be organized at that place. The Rev. T. E. Dillon made a visit to this country during the summer of last year, returning to Liberia in the fall. No new laborers have engaged in the work of preaching or teaching in Liberia during the last year; but three young men are reported by the Presbytery as preparing for the ministry.

In the minutes of the Presbytery five communicants are reported as admitted to the church of Greenville on examination, and ten to the church of Marshall. The returns of communicants, as stated in the minutes of the Presbytery, are as follows: Church of Monrovia, 48; Greenville, 65; Clay-Ashland, 82; Marshall 48; Greystown, Vey, 23; Samsonville, 13. Mr. Harrison reports twenty-one communicants at Harrisburgh. Mr. Erskine reported a new church organized in November, at Brewerville, consisting of eighteen communicants. As to the condition of these churches, some information is given in letters from different persons. Thus, of the church in Monrovia, one writes in February: "We need a pastor for our church, as Mr. Herring is to go to Bassa. I hope the Lord will send us one—a pastor to go in and out before us, and to break to us the bread of life." Of the church at Greenville, its aged pastor writes: "I have nothing very special to report. My congregation has raised two hundred dollars towards repairing the church building. The members have also contributed twenty-nine dollars to foreign missions. It is in our currency." Of the Vey church, Greystown, near Robertsport, Mr. R. M. Deputie says: "Mr. Grey has been and is very kind to me and my family. He has given me a house to live in, and another large one which we use as a school-room, and

in which we try to preach to the natives, who appear to be quite willing to hear the Word." Notices of the condition of other churches have not been received.

Of the schools, Mr. J. M. Deputie sends the names of thirteen boys and one girl as scholars at New Tom's, near Marshall, of ages varying from eight to fourteen, and hopes that "they will be made the subjects of earnest prayer." Mr. R. M. Deputie says: "I have under my care eleven boys and one girl who are making considerable progress in learning to speak in our tongue, as well as to spell and read short sentences." These scholars are natives, and receive their support from the Board. As they live very much in native fashion, the expense is small—about fifteen dollars a year for each. The Alexander High School, under the charge of Messrs. Ferguson and King, the former for English studies, the latter teaching also the classics, has been continued, with an attendance of scholars increased to seventeen. It is proposed to transfer Mr. Ferguson to some other station, and to continue instruction in the higher branches under Mr. King, admitting as scholars only those who have already acquired a good common school education. This arrangement, continuing the school under Mr. King's charge, in the way thus stated, is regarded somewhat as an experiment. Mr. King is a graduate of the college in Monrovia, and hopes of success are formed from his work in this difficult post; but he himself, and the friends of this school are anxious that a teacher, if possible a minister of experience as an educator, should be secured as soon as practicable as superintendent.—*Thirty-fifth Annual Report.*

IS THERE NOT HOPE!

Mount Olive is the name of a mission station in the Liberia Annual Conference, under the care of Rev. James H. Deputie. He has been a missionary among the natives for six years last past. The Church at Mount Olive consists of forty-three native members, seven "Americo-Liberians," with four native probationers. The majority of the membership are from what is known as the Bea country. They speak the language of the surrounding tribes there. They have a good house of worship, built by their own hands without a cent of foreign aid.

The missionary says they have a secular school consisting almost wholly of native children, but this school is very poorly supplied with books. Only think of five scholars being obliged to use one, only one, and the same book! "Why do not the people buy books?" Answer: "The books are not here to get; we have no printing and publishing houses here to furnish such necessities for our schools, and very few are ordered by our merchants."—*Missionary Advocate.*

LIBERIA BAPTIST MISSION.

There is a call for the organization of a church among the native Congoes, near Louisiana settlement. From every point the indications are cheering. The heathen are daily asking for laborers to teach them and their children the way of life. The training school for preachers is making favorable progress. In connection with a recent protracted meeting at Monrovia, two native boys, a Bassa and a Vey, were deeply impressed, and both seem to be hopefully converted. They are now rejoicing in hope.

Seven kings of the Kie country employ a native preacher to teach their children. He has been laboring about three years, and has a school of forty-two, many of whom are adults, and all but ten of the number appear to be Christians. "The heathen are Gospel hungry and longing for education."

At Lower Buchanan a new house of worship is nearly completed. In the Congo settlement called Freemansville, near Clay-Ashland, nineteen are waiting to receive the ordinance of baptism. A chapel is in progress of erection. In the vicinity of Clay-Ashland greater interest is manifested in religious things than at any former period.

Rev. Jacob Vonbrunn (native) writes:

"I am busy gathering souls, precious souls, to Christ. Beside this station, I preach in the surrounding native towns, where I find the people ready to hear the words of God. The church is progressing finely, and will be completed, D. V., in about two or three months.

"I have organized three day schools at different places among the natives, one at Gabba's town, a native chief on the St. John's river; one thirty miles in the interior on the Mecklain river, near Zuyon, the old station commenced by our late esteemed brother, Ivory Clark; and the other in this station, Vonbrunsville.

"The work is still going on, and by the help of our Heavenly Master I will do my part in aid of this infant but promising mission. The natives, both far and near, are begging me to send them the Gospel, and without your special interposition in their behalf, we shall not be able to succeed as rapidly as the prospect promises."—*Baptist Missionary Magazine*.

UNITED BRETHREN MISSION IN WESTERN AFRICA.

SHERBRO MISSION, SHENGAY STATION.—During the entire year a remarkable religious interest has existed in connection with this work. Sixty-three persons received baptism, and many others manifested a deep interest in behalf of their souls.

The Executive Committee, soon after your last meeting, obtained the consent of Rev. J. A. Evans, of the Michigan Conference, to go to Africa, who, with Mrs. Hadley, (who was previously appointed to return to this field,) sailed from New York October 25th, and reached the mission about the first of December. Rev. J. Gomer and wife had been there one year before the arrival of Mrs. Hadley and Mr. Evans, and owing to their incessant labors and the debilitating effects of the climate, were suffering a good deal with African fever and kindred diseases, and, to recruit their health, they left Shengay for a time, and stopped in Freetown. Mr. Evans also has had several attacks of fever, and even Mrs. Hadley was reminded by several slight attacks of fever that she too was in a sickly climate, though in point of health she and all our missionaries have been greatly favored; and best of all, God has greatly blessed their labors. They have, besides keeping up the day and Sabbath schools, and regular services at the mission and in the town of Shengay, visited adjacent towns and preached to the people. The religious interest is deep and far-spread, and the prospects are highly flattering for the future. The immediate want of the mission is money to build the new chapel, which ought to be finished during the next dry season, now near at hand. The call made by the Executive Committee for special contributions to this fund has put into our treasury, up to date, about \$1,600, and secured pledges for more. Our missionaries felt that they could not wait for this house to be finished, and hence they had a native-built chapel fitted up, which serves a good purpose during the dry season, but is scarcely fit to be occupied during the rainy season, on account of dampness.

The death of Chief Caulker, which took place early last fall, has put the government of Shengay into the hands of his son George, who, though not a Christian, has shown himself quite friendly. It is believed by Mr. Gomer and others that Chief Caulker died a Christian, having professed faith in Christ months previous to his death, and lived a consistent Christian till that time; avowing in his last hours his hope in Christ. This was a most remarkable trophy of grace. So old a heathen—he being about eighty years of age—to be saved in the last year of his life, confirms the apostolic declaration that the gospel is the power of God unto salvation to *every one* that believeth.

The attention of the Board will be called to the question of educating a colored boy now in Dayton, Ohio, by the name of Daniel F. Wilberforce. He was found in New York City last fall, awaiting a vessel to carry him back to Africa. Daniel came to Dayton, and entered school about the first of Decem-

ber; and within the next two months he was converted, and has ever since acquitted himself well, both as a student and Christian. He is now in his sixteenth year. He is anxious to be educated for a missionary, and then return to his native land, from whence he came nearly two years ago to assist in taking care of a sick missionary and his wife, who returned to America to recruit health.

God, by the wonders which he has brought to pass both in Africa and America, relating to the African mission, seems to say to us, as he did to his people of old in the following challenge, namely, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." How many have said, "We would gladly pay money for Africa if we could see that it did good." God has been showing us in a most impressive manner that it does good, and *great* good, and now He wants the money.—*Nineteenth Annual Report.*

AN INTERESTING STATEMENT.

MESSRS. EDITORS: The following interesting statement comes from a worthy prominent clergyman laboring in the State of Alabama:

J. O.

"I am familiar with a number of native Africans, who met in the city of Montgomery, Alabama, a few months ago, and formed an organization, one provision of which was, that they should meet once a year in Montgomery, and do all in their power to return to their native land. They were of the captives landed on our shores some fifteen years since from the slaver 'Wanderer.' I recently saw one of them, whose name is Peter, an honest, faithful Christian man. He married one of the captives of the 'Wanderer,' has a little daughter about eleven years old, well educated, and very intelligent. He was almost wild with joy when I told him there was a possibility of his return to Africa, and said that if I would procure them a passage back to their homes, they would make me king! It is reported that there are from fifty to one hundred of these people in the counties of Montgomery, Lounds, Dallis, Wilcox, Conecuh, and Mobile."—*Christian Intelligencer.*

OUR LIBERIA CORRESPONDENCE.

MONROVIA, *September 11, 1872.*

The Colonization Society schools at Brewerville and Arthington are in healthy operation. As soon as the church building at the latter named place is complete, an additional school will be opened.

In respect to our national affairs, things are moving on quietly. Excepting a feud among the natives in Bassa County, peace pervades our borders. When I consider the responsibilities of our little Nation, and the great work that we are called upon to do—the reclaiming of the heathen tribes around us, and to so utilize them as to make them to assist us in the maintenance of Government, and in the spread of civilization on this Continent—I feel that without generous sympathy and material aid from the friends of Africa in Christian countries, we shall be unable to accomplish much.

If the different Missionary Societies operating in Liberia would inaugurate a system of manual labor schools—agricultural and mechanical—in connection with the operations among the native tribes, I think it would greatly assist in promoting solid results. Institutions of such a character involve an expenditure of money, but the good to result from them to Liberia and Africa would more than counterbalance the outlay. Our Government is too poor to sustain such schools at present, and probably will not be able to do so for many years to come. We, however, see what ought to be done, but are too poor to do it.

LETTER FROM MR. JUNE MOORE.

ARTHINGTON, LIBERIA, *August 21, 1872.*

DEAR SIR: I write to let you know that I am well, and that I thank God that I came to Liberia. I like the face of the country, and find our land to be rich. I beg to say to you, from my heart, that I am well satisfied, and I know I can make a good living, and money, too, in Liberia. I never expect to go back to the United States to live, and I hope God will bless the Colonization Society for helping poor colored people to Liberia, where they can be somebody, if they try.

I am, yours, truly,

JUNE MOORE.

Receipts of the American Colonization Society,

From the 20th of September, to the 20th of October, 1872.

NEW HAMPSHIRE.	
By Rev. J. K. Converse, (\$306.50.)	
Amherst—The Misses Boylston, \$15; Miss Clark, Cash, Mrs. S. W. Clark, ea. \$1.....	18 00
Concord—Mrs. Clara D. Berry, Mrs. B. P. Stone, Hon. Onslow Stearns, Miss Charlotte Wolson, ea. \$10; Mrs. Gen. Davis, S. B. Page, C. W. Sargent, J. A. Flak, Hon. H. A. Bellows, Jos. F. Stickney, George A. Pillsbury, ea. \$5; Dr. Carter, \$2; Cash, \$1.....	78 00
Manchester—Hon. Geo. W. Morrison, Dr. John A. West, ea. \$10; Mrs. Dr. Gale, \$5; C. R. Morrison, Mrs. Mace Moulton, ea. \$2; P. K. Chandler, \$1.....	30 00
Great Falls—Rev. Clark Carter, S. S. Rollins, D. H. Buffum, G. W. Burleigh, ea. \$5.....	20 00
Hanover—Col. Dartmouth Cong. Ch. \$30.50; E. K. Smith, \$30.....	60 50
	206 50
VERMONT.	
By Rev. J. K. Converse, (\$300.00.)	
St. Johnsbury—Mrs. Franklin Fairbanks, \$30; E. C. Redington, Henry Fairbanks, ea. \$10; C. M. Stone, A. E. Mitchell, Wm. P. Fairbanks, W. W. Thayer, ea. \$5; C. C. Bingham, \$3; C. H. Marshall, T. L. Hall, ea. \$2; S. W. Hall, Cash, Geo. May, ea. \$1.....	50 00
Williston—Edward Whitney.....	10 00
	90 00
MASSACHUSETTS.	
Newburyport—Ladies' Colonization Society, Mrs. Harriet Sanborn, Treas.....	30 00
	30 00
CONNECTICUT.	
Newtown—Mrs. Sarah Baldwin, (per. H. Sanford, Esq.).....	10 00
By Rev. D. C. Haynes, (\$308.00.)	
Stamford—Charles Starr, \$25; H. Oothout, \$20; John Ferguson, \$10; George Elder, \$5.....	60 00
Greenwich—Miss Sarah Mead, \$10; Thomas Ritch, \$5; Oliver Mead, I. L. Roberts, Moses Christie, Fred. Mead, Lyman Mead, Hannah Mead, Isaac Lyon, Col. Mead, ea. \$5; Elizabeth Mead, \$4; Cash, \$1.....	51 00
Bridgeport—Edward Sterling, \$20; Capt. John Brooks, \$15; Mrs. A. Bishop, Mrs. S. Sherman, N. Wheeler, H. Lyon, J. C. Loomis, Rev. N. L. Briggs, ea. \$5; Others, \$7.....	72 00
Mitchfield—Mrs. L. Beach, Dr. H. W. Buell, J. Deming Perkins, ea. \$10; Miss L. Deming, F. R. Starr, ea. \$5.....	40 00
Waterbury—Union Meeting in First Cong. Ch., \$30; Miss Susan Bronson, Mrs. Elton, A. F. Abbott, ea. \$5; Rev. Dr. Clark, \$3; Rev. J. Bailey, Cash, Mrs. F. S. Buell, ea. \$2; Mary Ayrault, \$1.....	55 00
New Britain—Henry Stanley.....	20 00
	318 00
NEW YORK.	
By Rev. Dr. Orcutt, (\$103.00.)	
New Hamburg—Mr. and Mrs. Sheafe.....	100 00
Albany—Thomas W. Alcott, \$25; E. Prentice, Mrs. M. L. Abbe, J. W. Vosburg, F. J. Barnard, ea. \$10; Mrs. S. Y. Lansing, Peter Monteath, ea. \$5; Alonzo P. Adams, \$2.....	77 00
Flushing—Dr. J. W. Barston.....	5 00
New Rochelle—John Ross.....	1 00
New York City—Henry S. McIlvaine.....	10 00
	109 00
[NEW JERSEY.]	
By Rev. Dr. Orcutt, (\$37.05.)	
Metuchen—Col. in Presbyterian Church.....	27 05
Rahway—Lucy L. Eddy.....	10 00
	37 05
DISTRICT OF COLUMBIA.	
Washington—Miscellaneous.....	1,404 00
ILLINOIS.	
By Rev. Geo. S. Inglis, (112.45.)	
Jacksonville—Union Meeting in First Pres. Ch., \$11.70; Dr. L. W. Brown, \$25; Judge Wm. Thomas, \$5; Wm. Catlin, Mr. Cole, ea. \$2; C. W. McLain, Cash, G. Thayer, ea. \$1; W. F. Brown, Mrs. Russell, Chambers & Taylor, ea. \$5; Rev. W. W. Harsha, \$3; Scott Russell, \$2; Prof. W. D. Sanders, Wm. Branson, Dr. E. Rees, ea. \$1; Mrs. E. C. Dunkin and others of First Pres. Ch., to const. their pastor, Rev. Dr. L. M. Glover, a Life Member, \$30.75.	102 45
Pana—W. E. Hayward, N. Schuyler, ea. \$5.....	10 00
	112 45
FOR REPOSITORY.	
OHIO—Coral Dover—Mrs. L. C. Bilekensderfer, to Sept. 1, 1873.	1 00
Repository.....	1 00
Donations.....	987 00
Miscellaneous.....	1,404 00
Total.....	\$2,392 00

AMERICAN COLONIZATION SOCIETY.

LIFE DIRECTORS.

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DELEGATES APPOINTED BY AUXILIARY SOCIETIES FOR 1872.

CONNECTICUT COLONIZATION SOCIETY.—REV. Caleb S. Henry, D. D., Hon. Orris S. Ferry, Hon. Julius L. Strong.

MASSACHUSETTS COLONIZATION SOCIETY.—Hon. G. Washington Warren, Joseph S. Ropes, Esq., Rev. John W. Chickering, D. D., Rev. Dudley C. Haynes, Dr. Henry Lyon.

NEW YORK COLONIZATION SOCIETY.—Bishop Edmund S. James, D. D., Rev. John N. McLeod, D. D., Almon Merwin, Esq., Hon. Joshua M. Van Cott, Jacob D. Vermilye, Esq.

NEW JERSEY COLONIZATION SOCIETY.—REV. Elijah R. Craven, D. D., Rev. John T. Duffield, D. D.

PENNSYLVANIA COLONIZATION SOCIETY.—REV. Samuel E. Appleton.

FORM OF REQUEST.

I give and bequeath to THE AMERICAN COLONIZATION SOCIETY the sum of ——— dollars.

(If the bequest is of personal or real estate, so describe it, that it can be easily identified.)

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CONSTITUTION
OF THE
AMERICAN COLONIZATION SOCIETY.

Organized, January 1, 1817. Incorporated, March 22, 1837.

ARTICLE 1. This Society shall be called "The American Colonization Society."

ARTICLE 2. The object to which its attention is to be exclusively directed is, to promote and execute a plan for colonizing, with their own consent, in Africa, people of color residing in the United States.

ARTICLE 3. Every citizen of the United States who shall have paid to the funds of the Society the sum of one dollar, shall be a member of the Society for one year from the time of such payment. Any citizen who shall have paid the sum of thirty dollars, shall be a member for life. And any citizen paying the sum of one thousand dollars, shall be a Director for life. Foreigners may be made members by a vote of the Society or of the Directors.

ARTICLE 4. The Society shall meet annually at Washington on the third Tuesday in January, and at such other times and places as they shall direct. At the annual meeting, a President and Vice Presidents shall be chosen, who shall perform the duties appropriate to those offices.

ARTICLE 5. There shall be a Board of Directors composed of the Directors for life, and of Delegates from the several Auxiliary Societies. Each of such Societies shall be entitled to one delegate for every five hundred dollars paid into the treasury of this Society within the year ending on the day of the annual meeting.

ARTICLE 6. The Board shall annually appoint one or more Secretaries, a Treasurer, and an Executive Committee of seven persons; all of whom shall, *ex officio*, be members of the Board. The President of the Society shall also be a Director, *ex officio*, and President of the Board; but in his absence at any meeting a Chairman shall be appointed to preside.

ARTICLE 7. The Board of Directors shall meet in Washington at twelve o'clock M. on the third Tuesday of January in each year, and at such other times and places as it shall appoint, or at the request of the Executive Committee, and at the request of any three of the Auxiliary Societies, communicated to the Corresponding Secretary. Seven Directors shall form a quorum for the transaction of business.

ARTICLE 8. The Executive Committee shall meet according to its own appointment or at the call of the Secretary. This Committee shall have discretionary power to transact the business of the Society, subject only to such limitations as are found in its charter, in this Constitution, and in the votes that have been passed, or may hereafter be passed, by the Board of Directors. The Secretary and Treasurer shall be members of the Committee *ex officio*, with the right to deliberate, but not to vote. The Committee is authorized to fill all vacancies in its own body; to appoint a Secretary or Treasurer whenever such offices are vacant; and to appoint and direct such Agents as may be necessary for the service of the Society. At every annual meeting, the Committee shall report their doings to the Society, and to the Board of Directors.

ARTICLE 9. This Constitution may be amended upon a proposition to that effect, made and approved at any meeting of the Board of Directors, or made by any of the Auxiliary Societies represented in the Board of Directors, transmitted to the Secretary, and published in the official paper of the Society three months before the annual meeting; provided such amendment receive the sanction of two-thirds of the Board at its next annual meeting.